If someone

/266 cont./

787 dreams of peté squash, he will be devoured by the Pijao, for this
●[266] squash has black seeds, and the Pijao as man-eaters have /267/ black teeth. If one has been greatly amused in a dream at night and has laughed a great deal, he will have a great deal of vexation during the day. If it rained heavily in a dream at night, a chicken or something similar will be stolen the next day. If in a dream someone has ridden very fast all night long on a brown horse, the day will be beautiful, for the brown or red color is the color of the sun (the same word is used for brown and red); dreaming of riding a black horse, on the other hand, will cause a black cloud to come up the next day, and then it will rain. If, before sowing, someone dreams of a big lagoon that appears all green or has a great deal of green growth around it, this means that the subsequent sowing will produce a good harvest. Anyone who sees a black pig in his dream has in reality seen the heart of an evil shaman, that is to say, he, as a good human being, has met the wandering soul of an evil shaman; this is not a good sign, but neither is it so bad that one would have to fall ill on account of it. Dreaming about the slaughtering of a pig means that an evil sorcerer will die. If one dreams that a thorn entered his foot on
[763] the road, a snake will bite him. If one's tooth drops out in a dream, a close relative will die. If someone else kills a large rooster, his father will die, for the rooster is the heart of the father. But if a person himself slaughters a large rooster in a dream, he will murder his own father. If one dreams that he has worked a great deal in his field on one day, then wild animals will break
[754] into this field and destroy the entire crop. If a person dreams that
[763] he is falling into a deep hole and cannot get out again, this is a sign that he will die, for an evil sorcerer has thus stolen the soul of a human being, buried it in a deep hole, and stamped down the earth again.

756 If dreams and shamanistic signs of a relatively advanced spiritual attitude lead to the conclusion that there is a corresponding external ceremonial outfit for the shaman, we shall be disap-
[181] pointed. The shaman's staff (tama), to which a liana (nika) is added for certain ceremonies, is unadorned, poor, and inartistic, like the entire culture of the Paez.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

deserted savannas. It must be said, in extenuation, that they have been subjected to much abuse by their neighbors of the "superior race." Moreover, the Paeces are naturally hostile to strangers, descending, as we have seen, from a warlike people. The old Paeces always went about armed, carrying a lance or javelin in the hand and ready to protect their bodies from the darts of an enemy by means of a shield of basket-work (*opimb*), or of tapir hide (*yimbo-kdi'*). The warlike tendencies of the tribe were stimulated by means of periodical contests in which the most valiant warriors fought each other in the presence of the multitude.

To-day, as we have seen, the descendants of these have abundant opportunity to satisfy their fighting propensity by taking sides in the frequent quarrels of the political parties that thus far have kept Colombia in an almost continual turmoil.

Sexual intercourse between Paez women and men of other races is said not to exist; barbarous chastisement would be the fate of the offending female. It is to be expected, however, that the closer contact brought about by the gradual penetration of the Tierra Andentro by whites and negroes will soon overcome the purity of the Paez blood and open the way to amalgamation with the neo-Colombian race.

Reclus, cited above (page 311), gives us to understand that the Paez were cannibals, and the tradition current in the villages along the western foot of the cordillera confirms his intimation with reference to the Pijaos; for the coming of "el Pijao" is still a menace to children. The early chroniclers tell us of several anthropophagous tribes which lived in this region, and it is not unlikely that the Paeces had a share in that custom.

GRAMMATICAL NOTES

Castillo's *Nociones gramaticales* is limited to a list of the personal pronouns and the conjugation of the verbs 'to be' and 'to write.' A few more grammatical indications are incorporated in the vocabularies, but on the whole these data are very meager, and much remains to be done in this direction.

7:Hernández de Alba E-5 (no date) 1948 SC15 Paez SC15

[175 648] [266] [727] by Belalcázar between the Kingdom of Quito and Bogotá. Few Spaniards wished to adventure through these wild lands where the Indians were strong and ambushed them. The founders of Timaná were constantly attacked, and the frightening legend of cannibalism began to spread. It was said that Spaniards were the preferred victims, and that the Indians considered the flesh of enemies the finest morsels in their great victory feasts. The soldiers collected some gold in the so-called penetrations (entradas) of the country—attacks really made to kill the natives, to destroy their crops, and to burn their houses. All of this made the Indians resist more strongly, but it was necessary to clear the road to Santa Fé, and the war of extermination went on without respite. Belalcázar himself returned to *Páez* territory and was defeated at the rocky cliff of Talagá in 1541, only to return with more than 200 soldiers, of whom 100 had horses, and spread blood and fire among the Indian villages. But the Indians made reprisals. They assailed Timaná and killed its mayor, after putting out his eyes and leading him through the market places with a cord passed through his face. This act of vengeance was to satisfy Gaitana, a valiant warlike Indian woman who had formed various Indian alliances against the Spaniards because they burned her son. In 1543, the *Pijao* destroyed the town of Los Angeles, recently founded in the Neiva Valley. They continually attacked the area surrounding Ibagué, but many of them were defeated and killed in 1556 in the plains of Chaparral by Francisco de Trejo's troops. Both Spaniards and Indians were stubborn in their struggles, the Indians being unwilling to make peace as long as they were being killed and their crops destroyed.

The struggle was rekindled in 1562 when Captain Domingo Lozano, having requested the privilege of conquering the Indians, organized an army and entered *Páez* territory. He founded the town of San Vicente de Páez near Huila Mountain in order to ensure Spanish domination of the heart of the country. But the Indians ambushed his soldiers and gradually killed off the cavalry, the Spaniards' strongest troops. Eventually, they destroyed San Vicente and again controlled their own rugged lands. The *Pijao*, meanwhile, fought to the death. They destroyed Villa Vieja or Neiva in 1569 and, allied with the *Páez*, took San Sebastián de la Plata in 1577, killing all its inhabitants and burning the houses. They finally put an end to and avenged the Spaniards' exploitation of a silver mine which had been discovered in *Moscopan* and *Yalcón* territory in 1551.

Fleeing Spanish pressure which extended from Timaná toward the heart of the Andes, the *Andaquí*, exhausted by the wars, followed the high hills to the east, and began in 1564 to descend toward the Caquetá River.

7:Hernández de Alba E-6½(no date) 1948 SC15 Paez SC15
Moguex

765 756 787 775 784

the fire and turns on the lights, and everyone returns to examine a layer of fine ashes placed beforehand at the door. If the ashes shows the footprints of an angel, they believe that the soul is saved, but if the footprints are those of a bird, they believe that the soul is condemned to hell. In some cases they ascertain the fate of the soul by the kind of bird prints.

WARFARE

726 The *Páez* and *Moguex* were particularly warlike. Their attacks were staged in the morning, accompanied by yells and the sound of trumpets, horns, sea shells, and drums. They were generally armed with great spears or pikes, spear throwers, and slings. When fighting, [411] they would first hurl javelins with their spear throwers, then use their slings, the missiles for which they carried in a pouch, and finally pick up their spears or pikes for man-to-man struggle. They also formed closed squadrons, men with clubs alternating with spearmen. The former would step forward to wield their clubs, and then draw back to their positions for protection. Their best defense was on high ridges, from which they rolled large stones on their enemies. They perfected these natural defenses by cutting or camouflaging paths on which they prepared ambushes. They built trenches or pitfalls, which caused the attacking Spaniards much trouble.

628 The principal enemies of these peoples were the *Pijao* and the Spanish soldiers. [648] The *Páez* remember the *Pijao* well, and call the stone statues in their territory "portraits of Pijaos," and the painted tombs, [632] "houses of Pijaos." They are afraid to see the statues or visit the tombs. [764]

727 To insult an enemy killed in war, they cut off his penis and placed it on the road.

266 Some historians ascribe cannibalism to the *Páez* and the *Moguex*, which seems to have no basis in fact. They kept trophy heads and stuffed the skins of their enemies, but did not eat their foe. There are, however, numerous historical references which state that in the wars [175] against the Spaniards, the *Páez* left the bodies of dead enemies for the [648] *Pijao* to eat, and that they cremated their own dead or dried them [764] over a slow fire, which Friar Pedro Simón (1882–92, ch. 23) mistook for a means for preserving the flesh so that it could be eaten later. [114]

As war trophies, they kept enemy heads, which they preserved with resins, and the skins of their entire bodies, which they filled with ashes 727 (Aguado, 1931, vol. 3, book 16, ch. 3). They even preserved the [314] heads of the Spaniards' horses. They carried these trophies to wars, meetings, and feasts.